

HAS FREE TRADE IN MIND.

THE REFORM CLUB WANTS "LIGHT" FROM ITS MEMBERS.

Small "They Make the Plunge, Like the New York members of the club on Monday night. This letter is a request for "light." It places before the members three different policies for the future of the club and each man who receives it may turn on any one or all of them such "light" as he may have at his disposal, from one fallow candle power up to a stage calcium.

If the members of the club vote in favor of declaring against all tariffs it is possible that every member of the club on Monday night. This letter is a request for "light." It places before the members three different policies for the future of the club and each man who receives it may turn on any one or all of them such "light" as he may have at his disposal, from one fallow candle power up to a stage calcium.

It is a question of the club's future. It is a question of the club's future.

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IS THE REV. MR. HARRIS INSANE?

A Former Assistant Minister of St. Augustine's Church, committed to Bellevue.

The Rev. Robert Harris of 12 West Twenty-ninth street was arrested yesterday morning by Officer Hunt of the Jefferson Market Police Court on a warrant secured by his wife, who claims him committed to an insane asylum. The Rev. Mr. Harris was for ten years the assistant minister at St. Augustine's Chapel in Houston street, near the Bowery. He resigned to go to Europe about nine months ago. He is an Englishman and has been naturalized. When he first came to this country he went to Dunkirk, N. Y., and met Miss Anna Blackham, now his wife. He took charge of a church in Buffalo soon after his marriage, and remained there for two years. Then he came to this city and became an assistant minister of St. Augustine's Chapel, which is connected with Trinity Parish. Mrs. Harris gave the following history of her husband's mental trouble:

"I first noticed that something was wrong with my husband when he resigned from St. Augustine's. The only reason he gave was that the neighborhood of the church was unbecomingly to him. After his resignation he would do nothing and he went to most expensive hotels to live. Churches in and around this city were offered to him, but he refused them. He finally lost all valuation of money. I consulted with my friends and we came to the conclusion that a trip abroad would benefit him. So I, after much argument, persuaded him to take a trip to England, and shortly after his arrival there I got a cable from London from him, saying he had spent all his money and was stranded. He had taken all the money we had, so I had to borrow funds to send him to return to me. When he got back he was worse than when he had left me. We took apartments at 12 West Twenty-ninth street, and he kept growing worse. I tried to make him a doctor, but he would not. We have no means of support, and things have gone badly with us.

Two weeks ago, when I was talking with him, he threatened to jump from the Brooklyn Bridge, saying he wanted to win fame and fortune. Since that time he has been threatening to kill me, and kept referring to his desire to do so. He said that last Thursday night my brother, David H. Blackham, who is in charge of the Wells Fargo Express Company in Jersey City, had been killed. He said that he had a husband refused to let him and threatened him with violence. This decided me to go to a court for a divorce. This morning I got out a warrant for him.

Policeman Hunt found the Rev. Mr. Harris in his apartment yesterday morning shortly before 11 o'clock, and persuaded him to enter a carriage which was waiting. Mr. Blackham and Mrs. Harris entered the carriage, and the party drove to a side entrance of the Jefferson Market building. He was taken to a room in the private rooms of the court building. When Justice Talbot began the examination of the prisoner he was directly asked: "I am a British subject, your Honor, and demand the right to communicate with the British consul, and I am absolutely unwarranted. It is outrageous." Mr. Harris denied that he had ever threatened to kill his wife. After hearing Mrs. Harris's story Justice Talbot said he would send the prisoner to Bellevue for a mental examination. At this Mr. Harris jumped to his feet and declared, "I am an American citizen, and I demand to be sent to a free hospital. Justice Talbot finally talked him into allowing a private doctor, who is a blacksmith, to examine him. He was driven to Bellevue Hospital. The hospital was reached without accident and to-day his mental condition will be passed upon.

DISGUISED HER FOR LIFE.

Jenious Grever Zemon Throws Marriage Vow on His Wife.

Three years ago Nathan Zemon, a well-to-do, married Rose Goldberg, a handsome young girl who lived with her parents in Henry street. After the marriage Zemon opened a grocery in Kent avenue, Brooklyn, and did a prosperous business. About four months ago Mrs. Zemon declared that she was pregnant, and was bad for her children, and she refused to have any more. So they went to Yonkers to live, and Zemon opened a grocery at 120 Clinton avenue. He was a delicate man, and he was continually haunted by the fear that he would die before his wife. He was so nervous that he could not sleep, and he was so nervous that he could not sleep, and he was so nervous that he could not sleep.

On Thursday Zemon told his wife that he had received a letter from his mother, and she was very angry. He said that he was going to New York to see her. She said that she was going to New York to see her. He said that he was going to New York to see her. She said that she was going to New York to see her. He said that he was going to New York to see her. She said that she was going to New York to see her.

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NEW BOOKS.

Chief Reviews of Important and Interesting New Publications.

The desire for information amounts in some bosoms to a passion, and we suppose there are those who will read Prof. George Raymond's former books, "Poetry and Art," "Rhythm and Music," "The Genesis of Art," "Art in Theory," and "Rhythm and Harmony in Poetry and Music." Together with Music as a Representative Art, it is impossible in a brief space to explain Prof. Raymond's theory of the matters indicated in these several titles. He himself, having of course his theory perfectly in hand, requires, nevertheless, four ample books in order to convey an adequate idea of it; and it is not reasonable to suppose that one less familiar with the theory would be able to set forth, with justice to the Professor, and in a manner which would be satisfactory to anybody capable of understanding it in its entirety, in any smaller space. The student who even cursorily studies "Rhythm and Harmony in Poetry and Music," together with Music as a Representative Art," the latest two of Prof. Raymond's essays, published in a single volume of 323 duodecimo pages (G. P. Putnam's Sons), will comprehend the theory of the subject in its entirety, and of extraordinary detail, and will also understand, from the great number of bracketed references to the Professor's other works, that the whole series is inextricably dovetailed together, and that it is necessary to read all that the Professor has written upon these allied subjects, as many as 200 pages together, in order to grasp the complete theory with intelligence, and make certain that a comprehensive curiosity is satisfactorily allayed. We observe, however, that there is no reference, and no immediate explanation bearing upon a passage on page 9 of the present volume, wherein it is declared that rhythm is the "soul of the music, and in the swaying to and fro of the trees to produce these," and this omission we deplore, for the idea that the sounds of the wind are produced by the trees in the nature of a return to the primitive understanding of things, and it will be found, as we cannot in the circumstances do here, that it is in full of the most interesting and worthy of elucidation. But not many of the matters upon which the Professor touches are left unexplained. He is very careful and satisfactory in this particular, as where, for instance, in commenting on a passage from Darwin's page 240, he observes that Darwin seems to have had a slight over-estimate of the force, namely, that a man sings or hums during courtship, not to show himself to his sweetheart, but to give vent to his joy in having a sweetheart, but to be charmed by the result," says the Professor, "but his first object is less to do something for her than for himself." This is so obviously true that it is surprising that it should have occurred to the Professor, and we dare say there is plenty in Prof. Raymond's four books that entirely escaped the earlier philosopher's attention. We have said that it is impossible to indicate the nature of Prof. Raymond's theory briefly. We may quote, however, a single passage from his introduction to "Music as a Representative Art," which is in a philosophical style of his own, and to illustrate his determination to get at the very bottom of things. "Poetry," he says page 234, "being developed from the unassisted and responsive methods of expression underlying language, manifests a constant tendency to talk back, and, therefore, to mention and describe what it has interrupted. It is in this sense that the poet is a rebel, and that the poet's rebellion is a constant tendency to look back, and therefore to interrupt the poet's own work. It is a constant tendency to look back, and therefore to interrupt the poet's own work. It is a constant tendency to look back, and therefore to interrupt the poet's own work.

MARINE INTELLIGENCE.

WHITTAKER ARRIVED—THIS DAY. Sun. Steer. 6:23. Sun. Steer. 5:51. Moon Steer. 5:00. HIGH WATER—THIS DAY. Sandy Hook 11:20. Gowanus 11:35. Hell Gate, 1:24.

Arrived, Philadelphia, March 1. St. John, Power, Montego Bay. St. John, Power, Montego Bay.

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Religious Notices.

10th AVENUE BAPTIST CHURCH, 10 to 12 West 10th St., Rev. W. H. P. Palmer, Pastor. At 10 o'clock, Sunday, March 2, 1895. At 11 o'clock, Sunday, March 2, 1895. At 12 o'clock, Sunday, March 2, 1895.

MADISON AVENUE BAPTIST CHURCH, 100 to 102 St. Nicholas, Rev. W. H. P. Palmer, Pastor. At 10 o'clock, Sunday, March 2, 1895. At 11 o'clock, Sunday, March 2, 1895. At 12 o'clock, Sunday, March 2, 1895.

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SOCIETY FOR ETHICAL CULTURE, Sunday, March 2, 1895, at 11:15 A. M. Lecture by Dr. M. S. Bangs, on "The Ethical Basis of the Moral Law." At 7:30 P. M. Subject: "What is Friendship?" All interested are invited.

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New Publications.

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